Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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POETRY.

"The Spirit Giveth Life."

What was it in the viewless wind,
Wild rushing through the oak,
Seemed to my listening, dreaming mind
As though a spirit spoke?

What is it to this murmuring stream
Doth give so sweet a song,
That on its waves my thoughts do seem
To pour themselves along?

What is it on the dizzy height,
What in each glowing star,
That speaks of things beyond the sight,
And questions what they are?

What in the rolling thunder's voice,
What in the ocean's roar,
Hears the grand chorus, "Oh, rejoice!"
Echo from shore to shore?

What in the gentle moon doth see
Pure thoughts and tender love?
And hears delicious melody
Around, below, above?

What bids the savage tempest speak
Of terror and dismay?
And wakes the agonizing shriek
Of guilt that fears to pray?

It is this ever living mind:
This little throb of life
Hears its own echoes in the wind,
And in the tempest's strife;

To all that's sweet, and bright, and fair,
Its own affections gives;
Sees its own image everywhere,
Through all creation lives.

It bids the everlasting hills
Give back the solemn tone;
This boundless arch of azure fills
With accents all its own.

What is this life-inspiring mind,
This omnipresent thought?
How shall it ever utterance find
For all itself hath taught?

To Him who breathed the heavenly flame
Its mysteries are known;
It seeks the source from whence it came,
And rests in God alone.

Chr. Teacher's Manual.

INTELLIGENCE.

Unitarianism in Calcutta.

In the following extract we give the closing part of the "Second Memoir of the Calcutta Unitarian Committee"

IX. FUNDS

The Treasurer's Statement of Accounts with him to the close of the present year, includes three separate funds, viz. the Missionary Fund, the Chapel Fund, and the Contingent Fund. 1. The Missionary Fund has been created by loans from individuals in Calcutta to whom the sums borrowed are payable by the Committee without interest, whenever the voluntary subscriptions received from the public shall enable them: the principal sum is Sa Rs.* 5,000 and the interest is applied to the support of a Unitarian Missionary. 2. The Chapel Fund has been formed by donations received from individuals in this country, in England, and in America, and the Treasurer's Statement shows a cash balance in its favor of Sa. Rs. 9557 ,, 2 besides the ground purchased for Sa. Rs. 12,250, and Calcutta subscriptions still remaining unpaid to the amount of 5 or 6000. Rupees. 3. The Contingent Fund has been formed by monthly, quarterly, and annual subscriptions received in Calcutta and amounting, when reduced to one denomination, to about 160 Rupees per month: A donation to this fund of Sa. Rs. 1562 1 8 has also been received from the British and Foreign Unitarian Association together with a promise, after the lapse of two years, of an annual subscription of 500 Rs. The present balance in favor of this Fund is Sa. Rs. 1455 ,, 1 ,, 4. The purposes to which this Fund has been and is at present applied are the payment of the rent of the Hurkaru Public Rooms and of the organ used in public worship, the employment of a native copyist, a messenger, and occasionally a pundit, the printing of tracts, the freight and custom duties on shipments of books, the postage of letters and parcels, stationary, and all other variable and incidental charges arising out of the business of the Committee.

X. ORGANIZATION OF THE COMMITTEE

It has already been stated in one of the publications of the Committee that, although they assumed this name, they did not thereby intend to describe themselves as the representatives of a larger body. They were constituted a Committee by their own voluntary act without reference to a higher authority, and they received others into their number according as persons were found disposed to associate with them, limiting the increase however, to such a number as would not throw any obstacle in the way of an easy interchange of opinions on the different measures submitted for consideration. This constitution of the Committee, although originally necessary in consequence of the small number of individuals in India who took an active interest in the promotion of Unitarian Christianity, is attended with this practical inconsistency, that while the Committee are a public body possessing public property in trust for specific purposes and derived in part from individuals not belonging to their own body, yet they are not amenable to the public, because not elected but hitherto only voluntarily associated.—The number of public professors of Unitarianism in Calcutta, however, has recently experienced a considerable increase, and the Committee therefore propose to render themselves elective, in order that Calcutta Unitarians may possess a real and direct controul over a body which represents them, and that every individual of them may be the more induced to contribute his personal and zealous exertions for the promotion of its objects. Considering also the extending relations and prospects of Unitarian Christianity in this country, the local appellation assumed seems now to be less appropriate than it originally was, and the Committee therefore recommend that the present opportunity be taken to make the designation more comprehensive, and with that view they suggest that the new institution should be called, THE BRITISH INDIAN UNITARIAN ASSOCIATION. This will not only more correctly express the extent of the object contemplated, but will also be a call on all Unitarians in every part of India where the existence of the Association may become known, to unite with each other and with the Unitarians in Calcutta for the promotion of those objects by the formation of Auxiliary Associations, which it cannot be expected will be done while the present limited title of the Parent Institution is retained. The Calcutta Unitarian Committee have therefore resolved that if those gentlemen who have subscribed in aid of their funds and are now present will form themselves into a Society having the same objects in view, and willing to assume all their responsibilities, they will transfer all their rights, titles, powers, and properties to that Society or to its Committee for the time being. In the confidence that the measure proposed will meet with the approbation of this Meeting, the following Resolutions are submitted for consideration:—

1. That this Meeting does hereby form itself into a Society which shall be called the British Indian Unitarian Association, having the same objects and principles as the Calcutta Unitarian Committee, assuming all the responsibilities of that Committee, and receiving all their rights, titles, powers, and properties.

2. That the Members of the Calcutta Unitarian Committee be requested to act as the Committee of the British Indian Unitarian Association for the ensuing year under the Rules and Regulations formed by the Calcutta Unitarian Committee for itself, with power to supply vacancies in their own number; and that the Committee be requested to frame and submit to the next Annual Meeting such further Regulations as may appear necessary to give efficiency to the Association.

3. That this Meeting views with deep interest the combined exertions of English and American Unitarians to establish a Mission in this country, pledges itself to zealous and persevering co-operation with them, confides in their continual sympathy and aid in the prosecution of this object, and earnestly solicits the assistance and countenance of such Unitarians in Europe and America as have hitherto withheld their support.

4. That this Meeting invites all Unitarians, whether Christian or Hindoo, to form themselves into Associations Auxiliary to the British Indian Association, and to place themselves in communication with the Secretary of that Association.

The Calcutta Unitarian Committee conclude this Report of their proceedings with the assurance that, under whatever name they may act, they will continue sacredly to devote their best exertions to the extension of pure Christianity in India. They are cheered by the prospect which has begun to open before them They earnestly invite all who value rational religion to co-operate with them. And they humbly supplicate on their past and future labors the blessing of that Being "from whom all holy desires, all good counsels, and all just works do proceed."

* A Sicca Rupee is *fifty* cents.

DOCTRINAL.

We continue our extracts from Mr. Gilman's Sermon, entitled "Unitarian Christianity free from Objectionable Extremes."

Atonement.

Again, on the subject of the *atonement*, the Unitarian avoids injurious, revolting, and incredible doctrines. He does not believe that an Eternal Being suffered on the cross, nor that the Creator of the world expired. Even the strictest of our orthodox brethren demur at such a naked statement, and disclaim the consequences which it involves. Yet what they mean by insisting on an infinite atonement, and at the same time denying the sufferings and death of an infinite being, surpasses our powers of comprehension. The Unitarian's view of the subject involves no such inconsistency. He falls not, either, into the opposite error of denying all benefit, merit, or efficacy, to the death of Christ. He assigns to it a high rank and importance in the plan of the Gospel. He views a suffering Saviour in the light of a sacrifice for his sins. But the whole application of the sacrifice he believes must be made by his own heart, by repenting of his transgressions, and by believing in, and obeying that Gospel for which Christ died.

Future Punishment.

Again. Behold our denomination embracing the golden mean, the safest, the clearest, the most impressive scheme *of the doctrine of future punishment*. We do not discourage our hearers by telling them that a few have been elected from eternity unto salvation, while all the rest are inevitably doomed to damnation. On the other hand we do not destroy all distinction between the righteous and the wicked, nor promise them an equality of future happiness. We exhort them to work out their salvation with fear and trembling, and warn them of consequences attached to transgression, inconceivably more dreadful than the poor gratifications purchased by their disobedience. I have scarcely ever heard of a Unitarian *preacher*, who did not enforce his exhortations by sanctions drawn from eternity, and by urging on the consciences, both of himself and his hearers, the awful doctrine of a future retribution. I am aware that in our denomination, as well as among Trinitarians, there are Universalists of various shades; but a much larger number hold to the doctrine of eternal punishment, or rather the eternally unhappy consequences of sin, while several believe in the future entire extinction of the wicked, and everlasting happiness of the good. The view, however, which I have above presented of our doctrines on this subject, is embraced, I feel confident, by a majority so overwhelming, as to leave the minority too inconsiderable to be noticed in a general statement of fact.

Divine Decrees.

Respecting the doctrines of divine decrees, fore-knowledge, and predestination, as *Unitarians*, we neither deny nor enforce them, but generally leave them in edifying silence. The practical results of clear and well ascertained truths, seem enough to employ us in the present world.

We believe not in total depravity—we believe not in human perfection We believe that our nature, moral as well as physical, is compound, and that it is our duty to co-operate with the blessed Saviour in diminishing as much as possible the amount of evil, and to increase as much as possible the amount of good, in the world.

Views of the Bible.

Again—*In our views and use of the Bible*, we claim to follow that happy medium, which God must the most approve. There are some persons who believe that every word of the Hebrew and Christian Scriptures, as they now stand in the originals, and even in the English translation, was dictated by the Deity himself. But this has been shown by the most eminent Calvinistic theologian in America, to be impossible.* There are other persons again, who consider the whole mass of these writings as a fabrication and imposture. But how stands the case with Unitarians? They all maintain and defend the truth of the Bible, and they generally believe in the inspiration of the original writers, though differences of opinion confessedly exist among them respecting the precise degree and nature of that inspiration. But at all events, we find in the Bible from first to last, a grand and consistent scheme of religion and morals, which we would on no account exchange for any other that the world can afford. We would cleave to its representations of the character, and government, and operations of our Creator, or our duties towards him, towards our fellow-men, and towards our individual selves; and we should feel, with trembling earnestness, that if the Bible were extinguished, the entire scheme of Unitarian Christianity would be extinguished too.

Again. I would ask, if there be no extravagance in exalting to an equality with the word of God, those errors in the English translation of the scriptures, which all Greek and Hebrew scholars of the present day, of every denomination without exception, concur in admitting to exist; and if there be none in obstinately maintaining the integrity of those passages, which the most fair and learned critics of all denominations, on consulting the best manuscripts, pronounce to be spurious? I would ask, on the other hand, if there be no extravagance in declaring, as too many do, that they will give up the whole Bible at once, if it can be shown that any corruptions whatever have been permitted, in the lapse of two thousand years, to creep into it? Now, between these two revolting species of extravagance, the Unitarian with firmness takes his stand, and while he considers the Bible too precious, for him to regard manifest errors and corruptions as a genuine part of it, he certainly considers it too precious, for him, on account of those comparatively few errors and corruptions, to throw entirely away.

Interpretation of Scripture.

So, too, with regard to our *rules and principles of scriptural interpretation*, while we avoid on the one hand, those visionary schemes which reduce the whole Bible to a kind of allegory, a wilderness of types and shadows, a labyrinth for the unlicensed fancy to revel in, in search of some spiritual hidden meaning, and in entire neglect of the letter—so, on the other hand, we remember and account for the prevalence of ancient imagery, and oriental figures of speech. We do not insist that every expression in the Bible shall be taken in its literal sense; for that would be to change the bread of the Lord's Supper into his real body, and to admit the shocking absurdity of representing him as an actual shepherd, or a door, or a way, or a lamb. These, and other similar expressions, we explain according to the common uses of language, and we profess to fortify every figurative interpretation by other texts of scripture, where the meaning is evidently literal and plain.* But the chief particular which distinguishes us from our opponents on the subject of scriptural interpretation is this. When a passage is susceptible of two different explanations, the one mysterious and the other clear, we think it our duty to adopt the clear in preference to the mysterious. Our opponents often insist upon the mysterious in preference to the clear, and thus maintain, as we apprehend, one of those fundamental extremes, which we are desirous to avoid.

* See the close of an article on the Hebrew Pentateuch, in the North American Review, No. 51, well known as the production of Professor Stuart, of Andover.

* In a late ingenious and interesting Discourse delivered before the South Carolina Synod, the venerable preacher argued the Divinity of Jesus from that passage in the fourteenth chapter of John, where our Lord says to Philip, "he that hath seen me, hath seen the Father." Here the preacher did not advert to the following considerations. *First*, We are assured that God is invisible, and that no man *can* see him, and live. Consequently, some kind of *figurative* meaning must be applied to our Lord's assertion. *Secondly*, The preacher undermined his own creed. That creed asserts, that Jesus is the *second* person in the Trinity, or the Son, but surely not the *first* person, or the *Father*. Therefore, his interpretation would be as fatal to his own belief, as to that of Unitarians. But *thirdly*, if the preacher had quoted the whole passage in which the text occurs, all the difficulty would have vanished, together with all the support he imagined he was deriving from the Saviour's words. For Jesus there explains himself as only meaning, by *seeing the Father*, that an exhibition of the *power and wisdom* of Jehovah was made through his instrumentality; which is exactly the Unitarian and intelligible view of the case. "The words," says he, "that I speak unto you, I speak not of myself; but the Father, that *dwelleth in me*, he *doeth the works*."

This instance, which happened to be recent in my memory, I offer as an exemplification of the mode in which Unitarians adopt a *figurative* explanation of Scripture, and of the sure and cautious manner in which they fortify it.

BIBLICAL.

Griesbach's New Testament.

The following article is the Advertisement prefixed to the edition of the New Testament, edited by Rev. Mr. Palfrey, and conformed to "Griesbach's standard Greek text." The important facts here stated, in relation to the original text of the New Testament, though familiar to the biblical student, will probably be new to many of our readers. We trust they will be attentively read and duly weighed.

The edition of the Greek Testament selected as the standard of the translation made in the reign of James I. and now in common use, was that of Theodore Beza. What the claims of that text to the character of correctness are, may be judged from a brief sketch of the history of its formation.

It was almost a century after the invention of printing, before the Greek Testament was issued from the press. In 1502 was undertaken, under the patronage of Cardinal Ximenes, the publication of an edition of the sacred writings, comprehending the Greek and Hebrew text, with three of the principal versions; a work which, from the place where it was executed,—Alcala in Spain, the ancient Complutum,— took the name of the Complutensian Polyglott. Though the printing was finished in 1514, the papal license for the publication was not obtained till eight years afterwards. Meanwhile, Erasmus, being at Basle in Switzerland in 1516, employed in publishing the works of Jerome, was induced by his printer to devote his leisure to an edition of the New Testament, to be prepared with such means as that city and its neighborhood afforded

The texts of the Complutensian Polyglott and of Erasmus formed the basis of subsequent editions. The manuscripts from which the former was prepared are lost, and what was their number or their value cannot now be certainly known. The edition, however, furnishes the strongest reasons for believing them to have been few and modern. Erasmus appears from his own testimony to have had the use of only four manuscripts, and these incomplete, with some hasty gleanings from others by himself or by his friends. The manuscripts on which he relied are also well known, and are universally acknowledged to be modern and of very inferior authority. In the infancy of the science of textual criticism, both editions were unavoidably prepared without any sufficient acquaintance with the rules which should govern such a work. The integrity of the Complutensian editors labors under strong suspicion. To anticipate the Complutensian, the edition of Erasmus was hurried through the press; despatched, as he himself says, rather than edited, *præcipitatum verius quam editum*. In several instances, he departed from all his authorities, and in one, supplied a chasm of six verses by his own translation from the Latin. His copy, after leaving his hands, was mutilated by the correctors of the press, and typographical errors occurred, which were not corrected in subsequent editions. In these editions some alterations were introduced from the Complutensian, among which was the admission of the famous text, 1 John v. 7.

In 1546, a third edition which is to be considered as in some respect independent, was prepared by Robert Stephens of Paris, by a collation of the Erasmian and Complutensian editions with fifteen manuscripts in the king's library. It was subsequently twice revised, and in the form which it last assumed, is little more than a reprint of the fifth edition of Erasmus, except in the Apocalypse, where it adopts many readings of the Complutensian. Of the manuscripts professed to have been used, two cannot now be traced. Most of the remaining thirteen contained only a part of the New Testament; they were not examined by the editor, but by his son, eighteen years old; and, on a more careful search, many of their most remarkable readings appear to have been overlooked, and others misrepresented, in the printed work. In the margin of this edition were first introduced the figures denoting the division into verses; a division hastily made by Robert Stephens during a journey from Lyons to Paris, to facilitate reference in a Concordance which he was about to publish.

The edition of Beza, which assumed its permanent shape in 1598, differed little from that of Stephens. Though he possessed two valuable manuscripts, and consulted two ancient versions besides the Vulgate, he made little use of either. Indeed, his Greek text often differing from his Latin translation, the former cannot be regarded as containing the readings which even his own judgment approved.

From the texts of Stephens and Beza was prepared an anonymous edition, which, in 1624, was issued from the office of the Elzevirs at Leyden. Recommended by nothing else than the beauty and supposed accuracy of the typographical execution, this text,—essentially the same with the imperfect compilation of Erasmus, and only differing from that in variations introduced on the inferior authority of Beza, Stephens, and the Catholic editors of the Complutensian, with a very few other readings of unknown origin,—immediately took a rank which it has since retained under the name of the received edition.

In the year 1707, Dr. John Mill published at Oxford his splendid work, the fruit of thirty laborious years. In marginal notes, attached to the text of Stephens, this edition exhibited various readings, to the amount of thirty thousand, collected from Greek manuscripts, from ancient versions, and from quotations found in the writings of the early fathers of the church. It was followed in 1734 by an edition by John Albert Bengel of Tubingen, containing a valuable additional collection of various readings from similar sources, appended to a text, exclusively compiled, except in the Apocalypse, from preceding printed editions.

These important publications were eclipsed by the great work of John James Wetstein, published at Amsterdam, in 1751—2, in two volumes folio. It is said to comprise a hundred thousand various readings, and more than a million references. The text is that of the received edition, readings regarded by the editor as of better authority being distinguished as such in the margin.

In 1775, Dr. John James Griesbach published his first edition of the New Testament exhibiting in notes the most important of the various readings contained in the works of Wetstein and of other critics since his time, and introducing into the text such amendments of the received edition as were considered to be established by conclusive evidence. A second edition, revised and greatly enriched, appeared in 1796—1806, the store of means for emendation of the text having meanwhile received valuable contributions from the researches of Matthai, Alter, Birch, and other distinguished biblical philologists. The work in its present state is the fruit of more than thirty years' devoted study. The materials for it,—drawn from nearly four hundred Greek manuscripts, besides large collations from ancient versions and citations of the early fathers,—amounted to not less than a hundred and thirty thousand various readings; the critical rules, applied in deciding between conflicting authorities, have been generally approved, and the impartiality of the editor may be considered beyond question, the principal alterations which he has introduced being unfavorable to his own distinctly avowed theological opinions. Considering the great delicacy of this work, the all but unanimous favorable testimony of learned men, of whatever denomination, is a result which it would have been extravagant to anticipate.

The manual edition of Griesbach, pub-

lished at Leipsick in 1805, is to be regarded in the few places where it differs from the critical edition, as recording the editor's most mature judgments, the critical edition having been almost all printed at an earlier period, though the second volume did not appear till 1806. The editor of this volume has accordingly followed the Greek text of the manual edition. He will be understood not to have attempted any such work as that of a revised translation of the New Testament. He has exactly reprinted the Common Version, except in places where the Greek text, from which that version was made, is now understood to have been faulty. In other words, he has aimed to present the Common Version precisely such as it would have been, if the translators could have had access to the standard text of Griesbach, instead of the adultered text of Beza. In the translations which he has introduced to correspond to the amended Greek, it has been his careful endeavor to imitate the style of the received version, and no one has been admitted without study and consideration. He ventures to hope, that, in a use like that for which it was projected, the work may be of some advantage to his brethren in the ministry. A just reverence for scripture will influence all Christians to desire to see the documents of their faith in a form as little as possible altered from that in which they came from their authors' hands; and if the restorations here presented appear to be not of the greatest consequence, they will but afford the more gratifying assurrance of the substantial integrity of those records, which preserved in so great a variety of copies, bear, in the purest and the most corrupt form, so striking a general likeness.

CHRISTIAN REGISTER.

BOSTON, AUGUST 2, 1828.

Religion and Politics.

A newspaper is printed in New Haven, called the Connecticut Herald. It is now in the 26th year of its existence, and we may therefore suppose, is respectably—in point of numbers—patronized. It advocates the claims of Gen. Jackson to the Presidency. How far this circumstance will explain the insertion of an article which appeared as editorial in that paper of the 22d July, we shall not trouble ourselves to inquire. Whether political or religious bigotry inspired the paragraph which we shall quote, its publication merits the severest censure. The previous remarks of the writer, respecting the progress of Unitarianism, imply the falsehood of statements which other prints have circulated, and it would seem that this odious faith has a wonderful property of expanding and contracting itself, according to the purposes of its enemies. At one moment it is an almost exploded doctrine, that has acquired notoriety only by its baseness, and at the next moment it is a far spreading heresy, that threatens the ruin of the republic.—We have often been amused at the inconsistency of an editor, who in one column exults over the last gasps of Unitarian Christianity, and fills two or three other columns with invective and argument against the dying sect. "It is little more than twenty years," says the Connecticut man, with truth, "since the existence of such a denomination, on this side of the Atlantic, was scarcely known beyond the limits of the town of Boston." They wrought secretly, he tells us, but—"unfortunately for the cause of true religion, the discovery [of their purposes] was made too late." The Unitarians had acquired an "immense weight of influence." Then follows the stale insinuation about Harvard College, and the exertions which have there been made to diffuse the "pernicious heresy" among the youth of our country. The church at Washington is spoken of as "a place of fashionable resort." We should like to know the grounds for this designation. The late lamented pastor drew thither many who were willing to hear forcible argument illustrated from the stores of a cultivated mind, but the term *fashionable* is one of the last with which his people could be either honored or branded. Our veracious editor tells us farther that the Unitarians have been "successful in spreading their baneful doctrines through the country." If he had said, that the doctrines have, with very little effort on the part of their advocates, spread themselves with wonderful rapidity through the country, he would have spoken the truth. Having shown the magnitude of the evil with which he would enter into combat, this political partisan throws the fatal weapon. See now what destruction he —would accomplish.

"To Christians of all denominations, who believe in the divinity of the crucified Saviour, and trust in the efficacy of his ample atonement for their hopes of a blessed immortality beyond the grave, it will soon become a question to be decided by their *consciences*, whether they can, consistently with their duty or their feelings as Christians, aid, by their votes, to sustain in the highest office in our government one who openly denies the Divinity of their Lord and master. Before they decide upon this, let them examine the history and progress of Unitarianism in Germany, and in Geneva, formerly so celebrated for its learned professors and its sound theology, where the light of the church which once illumined the dark places of Europe, is now almost extinguished, and the humble followers of the Cross made the victims of Unitarian persecution.

ATHANASIUS."

We excuse the lamentation over "the victims of Unitarian persecution," because the writer has probably been told by his religious teachers that Unitarians in Geneva were dreadful persecutors. That those teachers should give a fair history of the Genevan church since 1805, is more than we dare to expect. They have said more than it would be pleasant to unsay; and where light would be disagreeable, men often prefer darkness. But as to the solemn admonition about the political eminence to which a Unitarian should be admitted, we ask all men who hear it, be they friends or foes, to consider its character. Let it be the language of a party politician, or of a religious sectarist, it is anti-republican, and anti-christian. It is such language as we hope, not for our own sake, but for the sake of liberty and religion, our country's character, and our country's freedom, that we shall never hear again.

It is the evident purpose of this semi-political, semi-theological article to enlist the prejudices of Connecticut Trinitarians against Mr. Adams, and induce them to withhold from him their votes, *because he is a Unitarian.* On this last account we have noticed it. We take no part in the political struggles of the day, and whatever may be our private choice between the candidates for the Presidency, we regard such language as we have quoted in a far more general aspect than its bearing on a particular case. It is the general principle, that our civil elections are to turn on religious opinions, or that a man's character is to be judged by his belief or rejection of certain dogmas, which we condemn. What would be said, if Unitarians should denounce every Calvinist as a bad man, unworthy of confidence or office, because they believe that Calvinism, if it had its legitimate and entire operation, would sweep away the restraints on wickedness?

Griesbach's New Testament.

The edition of the New Testament "in the common version, conformed to Griesbach's standard Greek text," is completed. The editor has rendered a real service to the cause of christianity, and has secured for himself an 'everlasting remembrance' in the history of biblical criticism. The neglect which this attempt to present the English believer with a more exact copy of his sacred books has experienced, is remarkable. An unbroken silence has been maintained in regard to the work by all but Unitarians. Is this, because the editor is a Unitarian? or is it because other Christians are unwilling to have the integrity of the common version suspected? We are almost compelled to believe one or the other. Mr. Palfrey has faithfully observed the rule which he imposed on himself, of making no other alterations, than were necessary to adapt the common version to the amended text of Griesbach. His Unitarianism has had nothing to do with the execution of his task. It will be difficult to read his advertisement, which we have placed on our first page, and not see the impropriety (we use a mild word) of considering the translation in common use an accurate exhibition of the original as it was written by evangelists and apostles. We wish that the minds of Christians were directed more to an enlightened study into the character of the scriptures. It is time that a proper reverence and love of them should take the place of that superstitious feeling, which has regarded them rather as the revelation itself than as its records, and has deemed it little less than blasphemy to question the inspiration under which every passage from the first of Genesis to the last of Revelation is thought to have been written, or the fidelity with which King James' servants 'did it into English.' We hope the editor of this edition will not be permitted to incur pecuniary loss by his endeavors to present the Christian scriptures in a less imperfect form.

Election Sermons.

We have given, on our last page, some extracts from Mr. Walker's Election Sermon. They will probably be new to nine tenths of our readers, since, for some wise reason doubtless, which our narrow vision is unable to discover, it is the fate of election sermons in this commonwealth to be beautifully printed and carefully distributed to the 'happy few,' but not published for the benefit of those who may wish to buy. In one instance we have particularly lamented the effect of this usage. All who heard, or by some kind fortune, enjoyed the opportunity of reading Mr. Dewey's Sermon, delivered two years since, remember the truth and eloquence with which he portrayed the character of the Puritans. We have regarded it as the best of the writings of one who never need be ashamed to subscribe his name to what his pen has done. We presume the commonwealth have not monopolized the copy-right, and we recommend to some of our booksellers to reprint this discourse.—They would oblige a great number of readers, and would probably have no reason to complain of personal loss. Though not equal to the splendid and graphic description of the Puritans, which appeared in a foreign Review about the same time, we know not where we should find among American productions a more admirable tribute to the settlers of New-England.

Sabbath Schools.

We would call the attention of those who are interested in Sabbath Schools to the 'Regulations' inserted on the fourth page of this paper. In general we think them such as might be advantageously adopted in all Sunday Schools. The views of this branch of education which they exhibit are excellent, and, it is worth remarking, are much more common now than at the time when these regulations were framed. Some of the particular rules might be amended, as for instance, that which confines the instruction in winter to the afternoon. We apprehend that children and teachers might without inconvenience attend an hour before the time of church service in the morning. They certainly can, if they will rise at their usual hour, and we do not think that any indulgence should be shown, even indirectly, to that custom, as unreasonable and unchristian as it is common, of sleeping an hour or two later on Sabbath morning than on any other.

Spirit of the Pilgrims. It is a curious circumstance that two religious periodicals, of quite opposite sentiments, have recently been established among us, under the title of "*The Spirit of the Pilgrims.*"

One of these works is a Universalist paper, published at Plymouth, Mass. and probably took the title, not from any pretence that its distinguishing opinions,—those relating to the future life,—agreed with those of the Pilgrims, but rather, probably, on account of the kindred it claims to those venerated men, in its disposition to encourage a spirit of free inquiry, and to maintain the rights of conscience, and the Christian liberties of the community.

What claim the other publication, issued in this city, (which is ultra-Orthodox, and extra-Exclusive in its whole character and style,) has to any resemblance in its spirit, to that of the Pilgrims, we are quite at a loss to determine, unless it be to that part of their spirit whose indulgence is now generally acknowledged to have been their most prominent defect, their greatest weakness, their besetting sin. We mean that spice of Romish exclusiveness and uncharitableness which lingered in their breasts, and which would sometimes break forth in their moments of forgetfulness, and triumph for a time over all those noble and generous principles of Protestantism, by which they were mainly influenced. What is there, we desire to know, in the character or spirit of this Orthodox work, which can claim any kindred with the generous and free spirit of the renowned Robinson, as manifested in his charge to the Pilgrims on their embarkation for America? Extracts from it have been frequently given in the Register; but it is worthy of being often repeated, and we quote parts of it again.

"I charge you [says he] before God and his blessed angels, that you follow me no farther, than you have seen me follow the Lord Jesus Christ.

"If God reveal any thing to you, by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry; for I am verily persuaded–I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw: Whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left, by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light, as that which they first received. I beseech you, remember, it is an article of your church covenant, 'That you be ready to receive whatever truth shall be made known to you, from the written word of God.'"

Slave Trade. The horrid traffic in human flesh is still kept up, notwithstanding the strenuous and persevering efforts of the British and American governments to prevent it. By an official document received from Rio de Janeiro, it appears that in 1826, the number of slaves brought into that port, was 35,966, and that 1905 died on their passage; and that 41, 384 were imported in 1827, and 1643 died on their passage.

In two years 77,350 human beings torn from their families and their native soil, have been brought into one port only, to be subjected to remediless slavery. Bahia, Pernambuco, and other ports are named as carrying on an active commerce of this kind. Much has been done to lessen the extent and evils of this odious trafic, but much more still remains to be done.

Protestantism in Bohemia. The prohibition of the Scriptures in Bohemia, by the Roman Catholic Church has caused many families to leave that communion, and to embrace the doctrines of the Reformed Church, as they cannot conscientiously continue in a Church which refuses to its members a free perusal of the word of God.

We understand that Mr. Frederick Augustus Farley, from the Theological School at Cambridge, has received and accepted a unanimous invitation from the Westminster Congregational Society, in Providence, R. I. A new church is to be erected for the use of this society.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Mr. Reed,—

In your Register of the 12th inst. you had this remark, "We greet the friends of Elias Hicks as our friends and brothers;" and on the 19th, you copied some observations of the Recorder on this passage. I am glad that you did so; for though the Recorder is not remarkable for its modesty, or charity, it may be used, like other enemies, to teach us our duty. I was sorry indeed to meet the above remark in your paper. It was charitably intended, and may bear a perfectly innocent construction. But I felt at once, that it would be used to confound Unitarians with the disciples of Elias Hicks. Now I apprehend, that there are differences not unimportant between these two bodies. I have heard Elias Hicks spoken of with great reverence. Those who best know him, as I understand, honor him as a man of deep piety; and I doubt not that, among his followers, may be found many exemplary Christians. But I apprehend that this sect, if it may be so called, are distinguished by a doctrine which all Unitarians would reject as a great error. They are, indeed, ultra-Quakers, carrying the doctrine of *immediate revelation* to an extent, which greatly diminishes the value of the New Testament. All Quakerism is liable to this objection. By teaching that every man is favored with an immediate revelation from God, which ought to be his supreme standard, it gives a secondary place to the teachings of Christ. I fear that Elias Hicks and his adherents are following this distinctive opinion of Quakers, into consequences, which, whether true or false, are very remote from the views taken by Unitarians. I have heard of their speaking of the inspiration of Jesus Christ, as differing very little, if at all, from what is granted to holy men at all times; so that, in their view of it, the New Testament cannot claim the *peculiar* authority, which we give to it. Now this is a very important difference. Unitarians may be said to be distinguished by nothing more, than by the *prominence* which they give to the *teaching of Christ.* Whilst Trinitarians and Calvinists believe that Jesus came, chiefly to make satisfaction for human guilt, Unitarians believe, that the great objects of his mission were, "to bear witness to *the truth;*" and, by his truth to regenerate and to save the world. They esteem Christ an unspeakable blessing, on account of the unparalleled value of the *truth* which he communicates. They believe, that he alone reveals the Father, and brings life and immortality to light. They believe that all other illumination fades away before the brightness of his gospel. Now if the common accounts of Elias Hicks and his adherents be true, little sympathy exists between them and Unitarians on this important point. They ascribe inspiration to Christ, but not such as makes him the supreme guide of the human race; and still more they expose themselves, we fear, to gross delusions, by the habit of tracing to inspiration any singular operations of their own minds. At least, such are the accounts given of them; and, should these accounts be accurate, it is not easy to set limits to the extravagancies which they may send forth as divine revelations. In what I have said, I mean not to condemn. I want more extensive knowledge of the views of this body of Quakers. I simply mean to say, that as a Unitarian, I have no disposition to identify their cause with my own, and for this simple reason, that we differ in some important respects. I can "greet them as our friends and brothers," just as I greet all good and pious men of all classes of Christians. I can, I do rejoice, that they have thrown off all bondage of human creeds. I hope much from the spirit of inquiry which is at work amongst them. But I have fears too, I must say many fears. I fear that they may prefer what they esteem a particular inspiration communicated to themselves, to the everlasting and universal lights of Reason and of the Christian Revelation. I fear that a false standard may gradually supplant the true ones. I shall rejoice to find that I err. But it seems to me not wise to expose ourselves to misapprehension, by seeming to ally ourselves with those concerning whom we cannot but fear.

A. F.

For the Christian Register.

Sins of the tongue.

There is not half enough done to check indecent and profane conversation. I could wish, that some of those, who have written so elegantly and feelingly on the evils of intemperance, would take up their pens against these odious and frequent sins of the tongue. "The Swearer's Prayer," if my memory serves me, is not a proper remedy for the evil in all cases. I think many who practise these sins might be reclaimed by gentler means.

I would not say that the sin of drunkenness was magnified; but that of profaneness, greatly fear, is underrated. There are reasons. The evil of the one is sooner felt; it touches our worldly interests but the example of the profane is much more contagious. The young, more generally, are disgusted at the sight of a drunkard. It creates a loathing rather than a longing; but the immoral and profane words, which fall on their ears, are too faithfully retained by the memory, and soon become their *own* language. To see one staggering and reeling to and fro through the streets, or prostrate and insensible, deprived, not only of the powers of his body, but of his soul,—is a withering and sickening sight; but to see a man, whose exterior gives you room to expect better things, low, indecent, and profane in his conversation, is a sight, to say the least of it, equally foul and revolting. It shows not only a dreadful want of civility and of good-breeding, but of moral feeling and religious sensibility.

But, I believe, these sins of the tongue are often committed for the want of reflection and consideration. A serious expostulation, a friendly admonition, would often silence the swearer.

Let those, who have any regard for morals and religion, when they come in contact with the profane, use their influence to stop the unholy practice. They may do much good at a small cost. A few mornings since, I took a seat in the mail-coach to ride into the city. There were several passengers, all talkative, and I soon found most of them were profane. The conversation turned from one thing rapidly to another, and I was silent, till at last, the existence and present dwelling place of the devil became the subject of debate. One denied his existence; another acknowledged it, but maintained that he was confined to hell. I now broke silence and expressed my dissent from the last opinion. We now all became earnestly engaged in the conversation. I spoke freely and mildly and they made inquiries and objections. They had begun the subject in a merry and thoughtless mood; but it now grew into an affair of importance. They were serious and attentive; they listened to my observations and reasoned with me. I soon had an opportunity to speak plainly against those vices and sins, to which they were addicted, and in favor of those virtues, which they had forgotten. Among other things, I spoke of profaneness, the prevalence of it—the occasion of it—the temptations to it—the way to stop it. I allowed, that many swore without meaning ill at the time; and I observed, that many would abstain from the practice, if they only had a faithful friend to admonish them kindly. No one was offended; and no one used an improper expression after I joined in the conversation. When I seated myself with them, they were talking of taverns, of bowling alleys, of betting, and gaming; but these soon gave place to subjects of more importance to an immortal soul—and, (I was pleased to see it) neither disgusting nor uninteresting to them. We spoke of God, and our duties to him—of religion, and its obligations on us—the nature and reasonableness of piety—of death, and the needed preparation for it—of eternal happiness, and the way to obtain it. We found enough to say on such topics, till we arrived at the stage office, where we separated. I was grateful, that I had prevented some evil—and done something for the cause of religion. Reader, if you like the example, follow it!

F.

For the Christian Register.

Mr. Editor,—

In a retired situation, when I have much leisure, and find time for reflexion, the thought frequently occurs, whether I might not be more useful to my fellow-men than I am at present. Not that I am wholly idle, or without employment, which may be of some benefit to my family and society; Yet I sometimes feel that I might contribute more to the improvement of my species than I now do. I reflect, with some solicitude, upon the inquiry addressed to the Jewish prophet in the wilderness, "what dost thou here Elijah?"

There is much to be done in the world for its information and moral benefit. The present is also, an inquiring age. Men hunger and thirst after religious knowledge *if not* strictly and chiefly for moral righteousness; and there is much error in the world to be corrected—much which calls for *reform* and improvement. "The harvest *is great* but the labourers are few." There seems to be a call from above, from without and within us, "be up and *doing*; assist in the great and good work of moral renovation; of enlightening mankind, and of disabusing Christianity. Every one who is qualified should aid in the cause. Moral beings who are intelligent should feel themselves bound and honoured in being co-workers, with saints of old, in extending the triumphs of the gospel." There are times, perhaps, with most men,—who are not closely occupied, when they feel desirous of more active and useful employment, which will result in the good of others as well as of themselves. They feel their obligations to add to the sum of human improvement; and to be instrumental, however humbly, of extending the blessings of religion. Yet they may be

diffident of their powers, and have no suitable opportunity for exertion. Perhaps they wish not to be obtrusive; nor say to the world, "you overlook or underrate my abilities. I can do some good; but there is no kind disposition to receive my contributions."

What shall be done in such cases? Shall one run, when he is not sent? Shall he lift up his voice, unless there are those who will hear? He may think he can do some good in the world. But where or how? is the question. Will his admonitions be heard? Will his efforts be acceptable? He wishes not to bury his talent in the earth. But others have more and brighter ones; or of a more modern stamp; and he fears his own will not be current.

N. D.

For the Christian Register.

MR. EDITOR,—

Allow me to express to you and through you to the writer, my sincere thanks for the interesting article in your last week's paper, relating to the Unitarian churches in Boston. The information contained in that article was wanted by the public, who have for some time past been continually assailed by the confident boastings of the Orthodox in regard to the sinking cause of Unitarianism, in the metropolis of New-England. Your more distant readers, especially in those places, where Unitarian Christians are a feeble minority, will rejoice to know, that the cause which, with very great sacrifices, they have espoused, is neither declining nor stationary, but rapidly advancing. It will cheer their hearts to learn, that among the intelligent and moral population of your city—rational and scriptural views of religion, extensively prevail; and they will feel that, however, they may be denounced and execrated, they have no cause to despond, and they will be encouraged not only to stand firm and immoveable, but to labor more faithfully for the spread of the unadulterated gospel.

It would be gratifying to your readers to learn, through the medium of your paper, the number and state of Unitarian churches, in the vicinity of Boston, and in other parts of New-England.

RUSTICUS.

To the Editor of the Christian Register.

SIR,—

The West church occupies a high station. It was the first church in Boston to assert, with the Reformers, "the right of private judgment and free inquiry.*" It stands, has stood, and I trust will always stand, on the broad ground of Christian charity.—By no public or private act has it ever taken any other designation than Congregational, and its minister has publicly and explicitly in private, declared that he neither recieves the faith, nor the name of any party.

* DR. MAYHEW.

LITERARY.

Liberal Preacher. The second number of Vol. II. of this work is just published. It consists of two sermons. One, "*On the Divine Influence in the Conversion of Sinners,*" by Rev. Dr. Foster of Brighton; and the other by Rev. Dr. Bancroft of Worcester, "*On Female Duties and Trials.*"

New Weekly Journal. D. L. Child, Esq. Editor of the MASSACHUSETTS JOURNAL proposes to issue a paper to be called the "*Massachusetts Weekly Journal.*" It will be devoted to politics, literature, science, and in an especial manner, to practical mechanics and agriculture.

The price will be $2 a year, payable in advance; or $2,50 at the end of six months.

Cooper's New Work. Mr. Cooper's new work —"The Travelling Bachellor," will, we understand, be published by Messrs. Carey, Lea & Co. on or about the first of the next month.—"In this work," says the last London New Monthly Magazine, "a genuine picture of American life and manners will be given, which it is supposed will have the effect of counteracting some of the superficial and erroneous accounts of recent English travellers." *Traveller.*

Professor Cleaveland is preparing a third Edition of his Mineralogy. A Circular from him which we have seen, requests notices of all localities not mentioned in his second Edition. With the locality, which he wishes to have so defined that a stranger may discover it, he requests that some short Geological notice should be given. He also wishes to obtain as accurate information as possible, in regard to all minerals explored for useful or ornamental purposes.

SUMMARY.

Great Despatch in Printing. A printing machine is now in operation in New-York, which is considered capable of doing *eight* day's work in *one.* It recently executed 26,000 impressions in a day, and finished its task by four o'clock P. M. One of the workmen says that with a press now preparing for use, he can execute a much greater number.

Increase of Travelling. The New-York Advertiser says that the travelling between that city and Boston has much increased the present season.

Defaulter. Mr. D. Hinsdale, book keeper for 29 years past in Hartford Bank, is found a defaulter, in the sum of 31,020. He has overdrawn his account for a long time, and by false enteries and footings he has continued to cover his iniquity till now. The loss of the Bank, it is said will be about $22,000.

Great Sale of Land. Forty two thousand four hundred acres of the land called Bingham's Purchase, in Maine, was recently sold at public auction, and brought from $1, to 30cts. an acre.—The whole purchase money amounted to $33,090.

By the late accounts from New Orleans, it appears that the prospects in relation to the late elections, are more favorable to the administration than has been anticipated. It is said that Mr. Greeley and Mr. Brent, friends of the administration, are probably elected as members of Congress.

Dengue Fever. A disease called the *Dengue Fever* prevails in some places at the South.—Some cases have occured in New-York. The following is from the Charleston (S. C.) Mercury.

The Dengue fever, instead of having subsided, as was expected, in consequence of the copious rains which have fallen latterly, is probably at this moment more prevalent than ever, and does not manifest the smallest disposition to retire until it shall have paid its respects to almost every individual in the city. Never within our recollection, has any disease spread so rapidly, or prevailed so universally among our population, as this. There are comparitively but few houses which have had the good fortune to escape its visitation, whilst in many of those which have suffered under it, three, four, and five cases have occurred at once. It deserves to be stated distinctly, however, in order to prevent misapprehension abroad, that this disease, although acute and painful, is yet of short duration, generally ending upon the fourth or fifth day, and that it has, *in not one single instance,* terminated fatally. The city of Charleston, oppressed as she is by a variety of causes, has little to depend on but her character for health; and it is hoped, therefore, that all who notice the existence of this disease, will be careful to accompany the notice with the statement above made of its general duration and issue.

Officers of the Massachusetts General Hospital for the present year:

President, THOMAS H. PERKINS.
Vice President, JOHN LOWELL.
Treasurer, N. P. RUSSELL.
Trustees, Henry Codman, Joseph Coolidge, Ebenezer Francis, Wm. H. Gardiner, Gardiner Greene, Benj. Guild, Joseph Head, Amos Lawrence, Jona, Phillips, E. H. Robbins, jr. George Ticknor, and Edward Tuckerman.
Secretary, N. I. Bowditch.

The whole number of Free Patients discharged during the year ending April 1, 1828, was 281.—108 were discharged well, 55 much reilveed, 30 not relcived, and 7 died. The average number of weeks they remained was nearly the same as last year, or about five weeks and a half. The proportion of those recovered and much relieved is greater than the last year.

Lowell. There are now seven mills in operation in this town, in which are manufactured weekly over 125,000 yards cotton cloth.

At Mr. Hurd's mills are weekly manufactured about 3000 yards of cassimere.

Two other mills of the manufacture of Cotton cloth are now ready to receive the machinery when completed, and two more are being erected, besides a very large building for a Carpet Factory.

A house lot in the upper part of Central-st. was sold by auction on Wednesday at fourteen cents per foot. Land at the lower end of the same street is valued at fifty cents per foot. *Lowell paper.*

Steam Boat Line. The Steam Boat Line from the head of navigation of the Kennebec to Boston, is now fully established; and we are pleased to add, that the packets are in the best order, both for the accommodation of passagers and the transportation of merchandize. *Traveller.*

At the annual commencement of the Western University of Pennsylvania, held at the University Buildings, in Pittsburgh, on Monday, June 40th. the degree of A. B. was conferred on 4 young gentlemen, and that of D. D. on Rev. Joseph Kerr, of Pittsbucgh, the Rev. Alexander Bullions, of Cambridge, Washington County, New York, and the Rev. James R. Willson, of Coldenham, Orange County, New York.

E. Malibran, of New York has lately been fined $2,000 as having fitted out a vessel called the Science, for the African slave trade, which vessel was some time since sent into New-York and condemned.

Bees, E. Britton, Esq. of Little Falls, N. Y. has now, (says the People's Friend,) more than 300 swams of *Bees*—200 of them young swarms, and doing well.

A Mr. Thomas Briggs, made in a paper mill in Little Falls, N. Y. 52 reams of good medium paper, in one day. It was made on the new machines—and would take 30 men a day to have made the same quantity in the old way.

Capstern Head Pumps. Favorable mention is made of this pump, invention of Mr. W. K. Phipps of Framingham. A trial of its power was made on the brig Dolphin, which sunk on Chatham Beach in May last, and csmplete success attended the experiment. The water was pumped out so that the vessel rose to the surface and floated: it was computed that 103,600 gallons of water were discharged from the pump in two hours. *Patriot.*

From the Providence American.

The Siron. In our last we quoted an article partly describing a newly invented musical instrument which was there incorrectly called the "Syren." Mr. Darling, a practical mucician of this town, requests us to insert the following communication, which will serve to explain further the origin and powers of the instrument.

MR. EDITOR.—Mr. Stewart communicated his ideas on the subject to me several years ago, but he never commenced making an instrument until last winter, when the most severe indisposition occasioned by rheumatism prevented him from following his profession as a Machinist.—I make this statement more particular as some persons with friendly *expressions,* though possibly with other *intentions,* had ascribed the invention to me; but with the exception of rendering Mr. Stewart a little friendly assistance, I had no "finger in the pye."—

But I have forgot my original intention which was to say something in description of the "Siron." The manner of producing the tones I believe to be new—the things from which four octaves, (or more) are produced may be put into a snuff box; the bulk and weight depend entirely on the fancy or convenience of the person who constructs, or wishes to purchase an instrument of this sort, for the Violinist, the Bassplayer, the Organist—in short, every one who can perform on any musical instrument in common use, may, by the assistance of a good machinist, play on the "Siron" with a short attentive practice—The first instrument that Mr. S. made was played on like a violin, with the exception that there needed no bow, and the left hand alone was sufficient for the most rapid melody or combined harmony—The bulk and form of this, was similar to a quadrant case, and weighed 4 or 5 pounds—He next made one on a more extensive scale which had keys resembling, and was played as the organ—its power is at least equal to a good chamber organ, and the manner of execution exactly the same—The tones produced are justly said to resemble the united sounds of the musical glasses and an Æolian harp; but they possess this decided advantage over every other instrument which I have seen, that the fullest chord can be with facility obtained so delicate as to die away entirely on the ear, and may be increased by an effort not exceeding a wish, to the full blast of the organ.

Fire. A disastrous fire broke out at Bonavista Bay, in Newfoundland, on the 16th of June, which consumed all the dwelling houses and stores with two exceptions, at Broad Cove, with the fish flakes, stages, &c.—A violent hail storm had visited Pictou, which stripped the trees and bushes of their fruit and foliage. A child who was exposed to it, was so severely bruised as to be made dangerously ill.

Brazil. A contest is still continued by the Buenos Ayreans, with the Brazillian Government. The situation and prospects of the Brazilian army are reported to be very discouraging.

Earthquake at Peru. A letter from S. W. Pomeroy, jun. dated Lima, April 21st, 1828, gives a description of a violent Earthquake at Lima, on the 30th March preceding. The calamity occurred in the morning, and continued from 30 to 40 seconds; but in this short time prostrated many buildings, and injured all—including the stupendous churches, with their walls of from six to nine feet thickness,—some of which must be taken down as they cannot be repaired The damage to the city was estimated at *six millions of dollars.* The bodies of thirty persons have been dug from the rubbish, and others are supposed to be still undiscovered.

The Marriage of the Clergy legalized in France—We find, in a late Paris paper, another decision of a French bourt, establishing as legal, matrimony amoung the clergy, with some remarks by the editor.

The tribunal of Combrai, on the 7th of May, gave judgment in the case of Sieur Druon, a Catholic priest, as plaintiff against the civil officer who had refused to acknowledge his right to the marriage ceremony. At the opening of the hearing, M. Leroy, council for the plaintiff, in reply to the public ministry, maintained that the marriage of priests was not opposed to the good of society nor to the doctrines of the Church—"He said that although it was forbidden by the council of Trent, it might be allowed by another council. The celibacy of priests, therefore," he continued, "is not as has been erroneously asserted, a doctrine of our religion. The doctrines of the faith are immutable— it is merely a regulation, the work of men, which men can change."

In the judgment pronounced by the court, they stated, "that the civil law regards marriage only as a civil contract; that it recognizes no obstacles to it except such as it has formally expressed; that an engagement in sacred orders is not at the present day an obstacle to marriage; that if the laws of the Church prohibit the marriage of its ministers, they are addressed only to the conscience;" &c. &c. and decided in his favor.

"Thus," remarks the editor, "within a few months, three tribunals have successively decided this great question in the same manner. They are those of St. Menehould, Nancy and Cambrai. *N. Y. Daily Adv.*

An experimental coinage of platina has taken place in Russia for the government. This new currency is to be issued at the rate of 22 shillings per ounce—in round numbers, about four times the value of silver, and about one fourth the value of gold. It is stated, platina will not mix with any other metal; it cannot, therefore, be debased. The value of platina is about a guinea and a half per oz.

We find it stated in a letter from Amsterdam, published in London, dated May 19th, that the Directors of the English East India Company have lately applied to government to learn their sentiments relative to the renewal of the East India Charter after the expiration of its terms; and that Mr. Huskisson, to whom the application was more particularly addressed, has declared to them in an answer, that if at the time of expiration he still held a place in the ministry, he would never consent that a few individuals should exclusively enjoy privileges by which they enrich themselves, whilst the rest of the nation, together with several millions of British subjects in Asia, experienced immense losses through the pernicious system of monopoly hitherto sanctioned by the East India Charter. *Merc. Adv.*

Grand Canal. A letter received at Brussels states that three officers of the *Watter saat* [administration of canals, etc] have been appointed to go to Panama, in consequence of the Government of the Netherlands having opened a negotiation for the works of a canal across the isthumus of that name for effecting a junction between the Atlantic and Pacific.

Thames Tunnel. There now (June 14) exists a fair prospect that this novel and extraordinary enterprise will be satisfactorily effected. The work has already progressed 600 feet, leaving only 350 feet to be surmounted, to reach low water mark. The Company has by a new act been allowed to raise the additional sum of 200,000*l.* which it is estimated will leave a surplus after the entire completion of the work.

OBITUARY.

In Malborough, (Vt.) John Alexander, his age supposed to be 89 years. Mr. A. was born at Fort Dummer (the site of which is the town of Brattleborough.) At the time when Bridman's Fort was burnt by the Indians (the site of which is now Vernon,) and when Mrs. Howe and others were made captives, Mr. A. was a lad ten years old, then in the woods after the cows belonging to the Fort; being thus in the woods, he providentially escaped captivity. In the old French war, so called, at the age of 17, he served as a soldier under Gen Amherst, and was at the taking of Ticonderoga, and in the American Revolution, was at the taking of Burgoyne. He was one of the first settlers of the town of Brattleborough, where he resided more than half a century, and reared a large family. Few men have lived to his age, and enjoyed so great a measure of health—and few, very few men of his stature, which was below the middle size, have been more active, robust and Herculean than Mr. Alexander. We mention one instance, as we have often heard him relate the following (act) as proof in point. He, at one time, carried on his shoulders, upon snow-shoes, a five pail iron kettle, two sap-buckets, an axe and tapping-iron, a knapack, four days' provisions, a blanket, gun and accoutrements, more than three miles, through the woods, over hills and vallies, and in deep snow; an enormous load! Mr. Alexander, at the time of his decease, was the second white person born, the oldest living, and one of the first native settlers on the New-Hampshire grants, alias Vermont.

☞ The late patrons of the "*Old Hampshire Post,*" who have not subscribed for the Register,—and on whom no agent has called,—but to whom the Register is still sent, are respectfully requested, if they do not intend to patronize it, to return a copy of the paper immediately, directed "*Christian Register*" Boston. Those who continue to take the paper from their respective offices, after the receipt of this notice, will be considered as giving us to understand that they wish to receive it as subscribers.

Postmasters will do us a kindness, by returning us immediately, all papers that are refused by the persons to whom they are directed, after the receipt of this notice.

☞ Subscribers to the Register who do not keep files, and are willing to part with their papers will do us a kindness, by sending us through the mail a copy of No. 30, for July 26, directed "*Christian Register,*" Boston.

MARRIAGES.

In this city, on Wednesday evening by Rev. Mr. Young, Mr. Joel Priest to Miss Miriam White Stedman; and on Thursday evening, by the same, Mr. Isaiah Atkins to Miss Sarah Baxter Stedman, both daughters of Mr. Josiah Stedman. Mr. William Polk to Miss Sarah Babcock. Mr. Harry Barnes to Miss Harriet Gragg. Mr. George C. Philbrook, of New-York, to Miss Mary A. Nutting, of this city.

DEATHS.

In this city, Mr. Thomas Gage, of Barnstable, aged 24. On Wednesday, very suddenly, Mrs. Margaret, wife of Capt. Samuel Sauger, aged 61. Mrs. Emeline Carlton Walker, wife of Mr. Amasa Walker, aged 25 years. Mary Edwards, aged 42. Elias Bacon, 36. James Jones, 38. William Godsoe, 55. Cynthia Walton, 28. William Kennedy, 36. William Briggs, aged 11, drowned.

In Brighton, 22d inst. widow Sarah Townsend, aged 77.

In Chelsea, on Friday last, of an inflammatory fever, Mrs. Eliza Ann Devereaux, wife of Capt. John D. aged 19.

In Dorchester, 16th inst. Mary, youngest child of Mr. Joseph Ford, aged 8.

In Quincy, Mrs. Maria, wife of Mr. Jonathan Beal, aged 61.

In Watertown, Mrs. Mary, wife of Mr. Adam Goodnow, aged 36.

In Shirley, 21st inst. Mr. John J. Parker. aged 25.

In Walpole, Capt. Metcalf Clapp. aged 42.

In Northboro', Mrs. Lydia, wife of Mr. John Carnuth, aged 50.

In Sterling, July 18, Mr. B. W. Eddy, aged 42.

In Fitchburg, July 18, Mrs. Catharine Dorr, aged 85. Mrs. Mary Hawes, wife of Mr. Samuel Hawes, aged 34.

At Callao, Capt. Wm. Health, of Charlestown, master of Ship Candace.

TRACTS OF THE A. U. A.

THE following TRACTS, published by the American Unitarian Association, are for sale at this office, at the Depository, No. 72, Washington-street, and by the Agents generally, at the prices annexed.

No.	FIRST SERIES. 12mo.	Price.
1.	The Faith once delivered to the Saints.	4 cts.
2.	One Hundred Scriptural Arguments for the Unitarian Faith,	2
3.	On Human Depravity. By Rev. EDMUND Q. SEWALL.	5
4.	Omniscience the Attribute of the Father only. By Rev. JOSEPH HUTTON.	5
5.	On Religious Phraseology.	5
6.	A Letter on the Principles of the Missionary Enterprise.	5
7.	The Unitarian's Answer. By Rev. ORVILLE DEWEY.	6
8.	A Discourse on the Evidences of Revealed Religion. By W. E. CHANNING, D. D.	5
9.	Causes of the Progress of Liberal Christianity in New-England.	3
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15.	The Doctrine of Pronouns, applied to Christ's Testimony of Himself. By Rev. NOAH WORCESTER, D. D.	5
16.	On Some Corruptions of Scripture.	5
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3.	One God and One Mediator.	2

NEW BOOKS FOR YOUTH.

PERSIA; containing a description of the country, with an accounnt of its government, laws, and religion, and of character, manners and customs, arts, amusements, &c.—of its inhabitants. By Frederick Shoberl. With 12 colored engravings.—*The Life of William Penn,* compiled from authorities, and many original manuscripts. By Mrs. Hughs, author of Aunt Mary's Tales; ornaments discovered, &c.

Published by MUNROE & FRANCIS, corner of Washington and Water-streets. August 2.

HOUSE FOR SALE.

A NEW House, eligibly situated in Milton place, will be sold at a fair price and on favorable terms of payment. Inquire at this Office. August 2.

UNITARIAN BOOKS.

THE Tracts of the A. U. A. First Series—*Vol. 1. Bound,* containing from No. 1 to No. 11 with an Index, may be had at the Depository, 72 Washington-street. 3t. July 26.

CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 72 Washington-street,—*The Christian Teacher's Manual;* designed for families and Sunday Schools. Vol. I. No. 4.

CONTENTS.

Names and Titles of Christ; Lessons on the Mind; Perception; On the Mosaic Institutions; On Light; Dialogue on the Sabbath; "The Spirit giveth Life." 3t. July 26.

The following valuable SCHOOL BOOKS, published in New-Hampshire, are respectfully offered for the consideration of School Committees in this State, viz.—

ADAMS'S NEW ARITHMETIC.

From Mr. Carlton, Preceptor of Haverhill, Mass. Academy, formerly Tutor at Dartmouth College, to the author.

"Haverhill Academy, Jan. 12, 1828.

DEAR SIR,—The pupils under my care have made use of your New Arithmetic long enough to give it a fair trial; and although I was led, from a previous examination of it, to expect a rapid proficiency in acquiring a knowledge of both theoretical and practical Arithmetic, I am happy to state that the result has more than answered my expectations. It is decidedly an improvement in matter and form, and is far preferable to the generality of works of a similar kind. Instructors of academies and common schools have been so long used to the old *synthetic* method of instruction, that, unhappily, many are still strongly opposed to the introduction of the valuable works of Colburn; and I am glad you have so far humored popular prejudices, as to combine the inductive and synthetic modes of instruction. The ingenious division table is an improvement, and will be found to be a necessary preparation for the study of fractions.

Respectfully yours, OLIVER CARLTON.
DR. DANIEL ADAMS, Mount-Vernon, N. H.

THE SCHOLAR'S ARITHMETIC,
By D. Adams, M. D.

THE LITERARY AND SCIENTIFIC CLASS BOOK,
By Rev. Levi W. Leonard.

☞ This work has been highly recommended in the North American Review, the U. S. Literary Gazette, the Journal of Education; by Rev. Mr. Dickinson, of Walpole; Rev. Mr. Arnold, of Alstead; Rev. Mr. Hale, Preceptor of the Gardiner Lyceum, and by other eminent teachers.

From Professor Carter.

"EDUCATION.—We have examined with no ordinary degree of pleasure and satisfaction, a work handed to us by a friend, entitled "The Literary and Scientific Class Book, embracing the leading facts and principles of Science—by L. W. Leonard." It is a neat stereotyped duodecimo of about 300 pages, furnished with plates and diagrams explanatory of the contents. Within these narrow limits is comprised a body of useful information, which it is believed cannot be found equally compressed in any other volume. There is scarcely any subject connected with the great circle of the arts and sciences, which is not here made familiar, and presented to the young mind in the most attractive forms. Abstruse principles of philosophy are illustrated in the happiest manner, and the lessons of wisdom are embellished with the fascinations of taste and fancy. This work is designed to be read and studied by the higher classes in our common schools; and as such we warmly recommend it to the attention of the public, believing that a more valuable epitome of elementary knowledge cannot be found in our language. *N. Y. Statesman.*

LEAVITT'S EASY LESSONS,

For the use of the younger classes in Common Schools.

Rev. Mr. Woods, of Newport, N. H. says, "I am fully prepared to say it possesses excellencies decidedly superior to any work of the kind I have ever seen." Prof. Estabrooks of Amherst College says "It is, in my opinion the intermediate book which is needed." Rev. Dr. Willard, of Deerfield, and Professor Goodrich, of Yale College, have both highly recommended it.

HISTORY OF THE UNITED STATES
By a Citizen of Mass.

☞ For sale by the Publisher, JOHN PRENTISS, *Keene, N. H.* and by the Booksellers in Boston, Portsmouth, Exeter, Dover, Concord, Amherst, Hanover, and Haverhill Keene, July 5

DISTRICT OF MASSACHUSETTS, *to wit:*
District Clerk's Office.

BE IT REMEMBERED, That on the fifteenth day of July. A. D. 1828, in the Fifty Third Year of the independence of the United States of America, PUTNAM & HUNT, of the said district, have deposited in this Office the Title of a Book the Right whereof they claim as Proprietors in the Words following, to wit:

"*Biographical Sketches, of Great and Good Men, Designed for the Amusement and instruction, of Young Persons.*"

In Conformity to the Act of the Congress of the United States, entitled "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned." and also to an Act entitled "An Act supplementary to An Act, entitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books to the Authors and Preprietors of such Copies during the times therein mentioned: and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JOHN W. DAVIS,
Clerk of the District of Massachusetts.

SHEET ISINGLASS, MICA, OR TALC.

CONSTANTLY for sale at Store No. 89, Cambridge, corner of Blossom-street, opposite Crombie & Mansur's Tavern, a complete assortment of the above article, of all qualities and sizes, suitable for Compass Cards, Lanterns, Stove Faces, &c. which will be sold very low. This article is far preferable, on many accounts, to horn, or any thing of the kind ever offered for sale in the United States. Its resistance to fire, being cheaper, and better calculated for Lanterns, Compass Cards, Stove Faces, &c. renders it one of the most useful articles for those engaged in the Lantern and Mathematical Instrument making business. A fresh supply of the above article just received.

Boston, June 28. ep. 6m

THE ESKDALE HERD-BOY.

A SCOTTISH Tale,—by *Mrs. Blackford,* author of the Scottish Orphans, &c. With an engraving The Soldier's Orphan. Pollocks Ralph Gemell, a tale for Youth. The Pastor's Tales. Memoirs of Eliza J. Drysdale just received and for sale by James Loring No. 132 Washington-street. July 19.

NEW WORKS.

AN Address delivered on the Fourth of July, 1828, at Watertown, in Commemoration of the Anniversary of National Independence; by Convers Francis.

A Sermon delivered in the Meeting House of the First Parish of Beverly, June 18, 1829, on the occasion of the lamented death of the Rev, Abiel Abbott, D. D. late Pastor of the First Church and Society in Beverly; by James Flint, D. D. Minister of the Second Church and Society in Salem.

A Sermon delivered at the Ordination of the Rev. William Parsons Lunt, as Pastor of the Second Congregational Unitarian Society in the City of New-York, June 19, 1828; by F. W. P. Greenwood, Junior Minister of King's Chapel, Boston. Just published, and for sale by BOWLES & DEARBORN, 72 Washington-street. 3t. July 19.

DR. FLINT'S DISCOURSE.

THE Sermon of Rev. Dr. Flint, occasioned by the death of the late Rev. Dr. Abbot, of Beverly, is just published and may be obtained at this office. July 19.

GERMAN POPULAR TALES,

PART the Second, collected from oral tradition, by Baron Grimm, ornamented with Copper-plate Sketches by the famous Cruikshank—Just published and for sale by MUNROE & FRANCIS. July 26

POETRY.

A Christian Mother's Grave.

She made a sign
To bring her babe—'twas brought, and by her placed.
She look'd upon its face, that neither smil'd
Nor wept, nor knew who gaz'd upon't, and laid
Her hand upon its little breast, and sought
For it, with look that seem'd to penetrate
The heavens—unutterable blessings—such
As God to dying parents only granted,
For infants left behind them in the world.
"God keep my child," we heard her say, and heard
No more: the Angel of the Covenant
Was come, and faithful to his promise stood
Prepar'd to walk with her through death's dark vale.
And now her eyes grew bright, and brighter still,
Too bright for our's to look upon, suffus'd
With many tears, and closed without a cloud.
They set as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscur'd among the tempests of the sky,
But melts away into the light of heaven. *Pollock.*

From the Boston Recorder.

THE BAPTISM.

She stood up in the meekness of a heart
Resting on God, and held her fair young child
Upon her bosom, with its gentle eyes
Folded in sleep, as if its soul were gone
To whisper the baptismal vow in Heaven.
The prayer went up devoutly, and the lips
Of the good man glow'd fervently with faith,
That it would be, even as he had pray'd;
And the sweet child be gather'd to the fold
Of Jesus. As the holy words went on,
Her lips mov'd silently, and tears, fast tears
Stole from beneath her lashes, and upon
The forehead of her beautiful child lay soft
With the baptismal water. Then I thought
That to the eye of God that mother's tears
Would be a deeper covenant, which sin
And the temptations of the world, and death,
Would leave unbroken, and that she would know
In the clear light of Heaven, how very strong
The prayer which press'd them from her heart had been,
In leading its young spirit up to God. Roy.

MISCELLANY.

Regulations of the South Parish Sunday School,—Portsmouth.

We insert the rules of the Portsmouth Sunday School, which were promised last week. Though they occupy considerable space, we have thought it best to copy the whole, that our readers may have a complete view of the manner in which one of the best Sabbbath School in New-England is conducted.

1.—The Superintendents, (who are elected annually by the subscribers to the fund,) shall appoint the Instructers; shall examine the scholars when offered for admission, class them, and keep a book in which the admission of every scholar shall be recorded, his or her name, age, residence, and the names of his or her Parents or Guardians.

2.—The School shall be opened in the morning, and closed in the afternoon, with prayer by one of the Superintendents, or by such persons as the Superintendent may invite to perform that service. The Superintendents shall take a general oversight of the school, and preserve order and attention.

3.—The Classes in general shall not consist of more than six scholars; but under particular circumstances the Superintendent may unite as many as ten in one class.

4.—There shall be one Instructer to each class. The Females to be under the care of Ladies and the Males under the care of Gentlemen.

5.—From the first Sunday in May, to the last Sunday in October, the Children shall assemble in the School Rome at the ringing of the first bell (for meeting) in the morning, and immediately after divine service in the afternoon;—and during the remainder of the year, in the afternoon only. The time spent in School shall be at least one hour.

6.—It is earnestly recommended to the Teachers to be punctual in their attendance that they may enforce punctuality in their scholars. No scholar shall be entitled to a ticket for punctual attendance who is not in his place before the Commencement of Prayers in the morning, and within five minutes after divine service in the afternoon. No scholar shall be permitted to go home before the school is dismissed, unless by request of his parents.

7.—Instruction shall commence in the morning immediately after Prayers; and in the afternoon immediately upon assembling in the School Room.

Every pupil, of every class, should be taught, first of all, to repeat the Lord's Prayer, and such other prayers as the Teacher and Superintendent may think adapted to his age and situation. It should be regarded as an object of the first importance to induce the children to *form a habit of prayer*—and the Teachers are requested to give much of their time and exertions to this subject—in explaining its meaning, and enforcing its obligation.

The other exercises of the School shall consist of Reading—committing to memory and repeating catechisms, hymns, or select portions of the Bible—and in religious instruction by conversation with the scholars.

In general, where the pupil is of sufficient age, it is better to require him to answer questions from given portions of scripture, than to require him to repeat passagas word for word. By this method a larger portion may be given at a lesson, and a better understanding of it obtained by the pupil.

When a lesson is given out, the Teacher is requested to explain every passage and word which may appear difficult, and to be certain that the scholar fully understands it. Much time and labor is lost, both to the Teacher and Pupil by want of due attention to this point. This request applies as well to the Prayers and Catechisms, as to the Hymns and passages from Scripture.

Too much attention cannot be given to a proper *selection* of lessons. It should be remembered that the mind of a child can receive only the plainest and simplest truths; and that unless the understanding is enlightened the heart cannot be made better.—The practice, therefore, of giving out lessons without reference to the capacity, the previous improvement, or the circumstances of the pupil;—or of suffering the scriptures to be committed to memory *in course*, without explanation or comment, must be worse than useless; for by causing labor, without satisfaction, to the scholar, a disgust to the study of the Bible, and to religious instruction generally, may be produced which will prove highly injurious.

In general, long lessons should be avoided;—they fatigue the attention of the scholar and prevent the Teacher from giving more important personal instruction.

The Teachers are requested to converse plainly and familiarly with their several scholars, to endeavor to win their affections, that an influence favorable to their improvement may be acquired; and to use every exertion to inspire them with a reverence for religion, and to form in them a humble and devout temper.

As *system*, even in minute particulars, is essential to good order and improvement of time, the following order of exercise for the classes is recommended:—*In the morning*—1. Enchange the tickets for punctual attendance—2. Repeat a morning prayer—3. Recite lessons given out on the preceding Sabbath—4. Give out and explain lessons for the afternoon—5. Religious conversation. *In the afternoon*—the same, except that the evening prayer should be substituted, and used as the *closing* exercise.

8.—The Instructers of each class shall keep a record of the attendance and progress of the class under his or her care, and give information to the Superintendents, from time to time, of such scholars as ought to be rewarded for their merits, or censured for their faults.

9.—At the close of every term—which shall consist of twenty six attendances—the Teachers shall meet and give in their respective reports, from which a general report shall be made, and Books, or some other rewards shall be given under the direction of the Superintendents, to such scholars as shall excel in their punctual attendance,

10.—The Superintendents may, at particular times by them appointed, invite the parents or friends of the scholars to visit the school. But no person shall visit the school at any time unless invited by a Superintendent or an Instructer.

11.—The children shall be required regularly to attend public worship, and to behave with propriety during the time of service. The Teachers are requested frequently to make the services at meeting the subject of conversation with their pupils—endeavoring to impress them with the importance of a due observance of the sabbath, and of a careful improvement of their religious privileges.

12.—Whenever any Teacher expects to be absent from school, he is requested to send to one of the Superintendents a list of the lessons which his scholars are to recite; and also of the lessons which he wishes to have appointed for the succeeding sabbath; —unless the Teacher shall provide a substitute during his absence.

13.—These Regulations shall be read at the stated meetings of the Teachers.

It must be apparent upon the slightest reflection that the success of the school must depend upon the discretion, faithfulness, and zeal of those who may be engaged as Teachers. Experience has shown that where a Teacher is attached to his duties—is punctual in his attendance—affectionate and persevering in his method of instruction—his class will sooner or later give evidence of improvement. Good manners and sobriety of behavior, at least, will be produced; and let no one despise even such an effect of his exertions. To overcome rudeness and idleness;—to cause the Sabbath to be honored, and spent in a serious manner, is no small step towards the highest object of our efforts—the establishment of sound moral and religious habits and principles.

It must be our constant and fervent prayer to the Father of mercies, that he would grant the influences of his Holy Spirit to bless our labors. That he would give us patience, fortitude and prudence—and that wisdom which cometh from him alone—so that we may be enabled in some humble measure, to advance His glory, by promoting the happiness of his creatures.

"And let us not be weary in well doing, for in due season we shall reap if we faint not."

Mr. Walker's Sermon.

Extracts from Rev. Mr. Walker's Election Sermon, delivered in Boston May 28, 1828.

A mischievous prejudice prevails, that a man's private character has but little to do with his public character. Undoubtedly a man may want some of the qualities necessary to a good father, or a good son, or a good neighbor, and yet make an excellent magistrate or judge. Even these defects however, though they may not operate directly, must operate indirectly to injure him in his public capacity; because, by lessening the regard felt for him as a man, they must do something, at least, to lessen the regard felt for him as a public officer. And this, in a government like ours, is no trifling consideration; where official dignity depends in so small a measure on the pomp and circumstance of office, but almost entirely on the personal qualities of the incumbent. Besides, the reasons why some defects in a man's private character do not unfit him for a public station is, that though criminal in themselves, they do not imply him to be, nor make him to be, absolutely unprincipled. A man may have a very bad temper, for example, and be addicted to many bad habits, without being absolutely unprincipled. Let a man become absolutely unprincipled as a private man; and I can see no reason for supposing, that he will not be equally so as a public man. Libertinism in private life may be consistent, perhaps, with a scrupulous observance of the rules of an artificial and conventional honor; but it is the grave of sentiment, and gradually induces that moral heartlessness and skepticism, which is fatal to the higher virtues. and not more so to religion and true friendship, than to a disinterested patriotism.

* * * * * * *

It is difficult to do justice to that assemblage of qualities in the character of this great man, (Washington) which makes his name almost equally dear to the lovers of liberty in both hemispheres; and the reason is, that no one of these qualities is very striking, considered apart from the rest. His writings do not show him to have been a very original or profound thinker; military men do not speak of his campaigns as evincing the highest order of talents in this service; and he is understood as a statesman to have availed himself of the aid of the distinguished men he called about him. His fame does not rest on any one quality, but on a wonderful union and blending of qualities, in which there was none that detracted at all from the confidence and admiration the whole inspired. Those who think there can be no true greatness, where there is nothing dazzling, startling; those who are smitten with a foolish admiration of heroes, may pronounce his character tame and commonplace; but much of this appearance originates in what really constitutes the chief glory of his character; its exact proportions, its perfect harmony. Above all, there was his sacred regard to principle, and the solemn resolve with which he devoted himself to the service of this country, that gave a moral finish and sublimity to his character, and makes us speak of him, as we speak of religion. Yes, we can hardly stand in the presence of that noble form in the almost speaking marble, without something of the feeling with which the pagans were impressed, when they stood before the statues of their gods. You have done well to place it where it is; for there is something in that look which a public man can hardly pass without being reminded of his obligation to go, and do likewise.

* * * * * * *

The manner in which the characters of our public men are treated, is another practice likely to disgust the virtuous and high minded with the service, and induce them to withdraw altogether. It is necessary to our liberties, I admit, that a jealous and vigilant watch should be kept on the conduct of men in power. But it is not necessary, I am sure, that that mighty engine the press, on both sides, instead of endeavoring to enlighten the community by a fair and manly discussion of the great questions at issue, should teem with nothing but gross personalities, and vulgar and unfounded abuse. It certainly cannot be necessary, that this spirit should find its way into the grave and solemn debates of our legislative assemblies, and make a man's success there, depend on the possession of qualities, which ought rather to exclude him from all decent society. Consider the demoralizing effect it must have on our own people, pouring this flood of wrath and bitterness through a community already too much excited. Consider, too, the influence it will have on the national character in the eyes of foreigners, who will always judge us by our public men, and our public men by these calumnies. Besides, what do political distinctions promise a man in this country, supposing him to be successful, but the feverish life of an expectant until the office is gained; and then, though it may be the highest office in the state, to hold it but a few years, and be thrown back into society a common man, broken, perhaps, in health and fortune. Is there any thing here to induce one to give up his good name, his private history, and the feelings of his family and connections, to be the sport and prey of hireling incendiaries?

Anecdote of Luther.

The following anecdote, omitted by Robertson, is related of Charles V., by a French writer, in an enumeration of other deficiencies in the Scotch historian:—In the year 1547, when Charles V. entered Wittemberg in triumph, and visited the public monuments, Ferdinand, the famous Duke of Alva, and the Bishop of Arras, Granville, who attended him, proposed to him to destroy the tomb of Luther, which had been erected the year before, and to disinter the body of that heresiarck, in order to have it burnt. This prelatical zeal was not without the sanction of great examples, drawn from the appropriate source of ecclesiastical history, which prove the legality of this procedure against a shade and a corpse. In 1428, Pope Boniface VIII. caused Wickliffe to be taken up forty-nine years after his decease, and commanded that his remains should be publicly burnt. Two other Pontiffs also, Stephen and Sergius, did they not disinter Pope Formosa, from whose right hand they cut off three fingers, and threw him into the Tiber, eight months after his death? Charles V. was not moved by the pressing exhortations of the Duke and the Bishop, although they were both his intimate counsellors. He listened to their remonstrances with much seriousness. At last he replied, "I have no longer any thing to do with Luther: Luther has now a judge, whose jurisdiction I must not invade; besides, consider, gentlemen, I do not wage war against the dead, but against the living, who bear arms against me." The Emperor kept to his word, and prohibited the demolition of Luther's tomb under pain of death.

Gardening. Nothing can be more agreeable and pleasant than a fine garden; and in this country such a luxury may be had by every farmer, and almost every villager. It is as profitable, too, as it is beautiful, if it be judiciously managed. Many pleasant hours may be spent in keeping it in good order, which would otherwise be wasted.

A garden should be surrounded with all the different fruit trees and shrubbery to which the climate is congenial, such as apples, pears, plums, peaches, cherries, quinces, currants, gooseberries, grapes, &c. Flowers of various kinds, and especially roses, should not be neglected; these may be made to suit the fancy of the possessor. The garden should be richly manured, kept well watered, and have a proper exposure to the sun. If the ground is hard and clayey, sand should be mixed with it.

SWELLED BEAM WINDLASS BEDSTEAD.

CHARLES ADAMS, No. 422 Washington-street, Boston, a few doors south of the Boylston Market, on the opposite side, has constantly on hand the Patent Swelled Beam Bedstead, of various qualities, forms and prices.

The Swelled Beam in the Windlass Bedstead is indispensable, to prevent the sacking from sagging, and to keep the mattress or bed full in the middle. The operations are as follows, viz.

The Swelled Beam being much larger in the middle than at the ends, the sacking is thereby drawn tighter in the centre where the greatest weight comes, and is kept so by turning the beam from time to time, as occasion requires, as it gathers up most of that part of the sacking (the middle) which is attached to the largest part of the beam, and which of course requires to be most braced.

The following valuable testimonies in favor of this invention, have been inserted in the public papers.

From the Boston Medical Intelligencer.

"Since the erection of the U. S. Marine Hospital at Chelsea, the patients of this Institution have been provided with Adams' Patent Swelled Beam Windlass Bedstead; an article which, for comfort and convenience, has not been equalled by any invention for domestic purposes. The luxury of a tight sacking we are all aware of, but can rarely permanently obtain it.—By this simple contrivance, if a patient is unable to be raised from his bed without distress, and the sacking becomes loose, as is always the case in new bedsteads, by turning the beam with the lever this inconvenience is more easily remedied, even with the weight of the body and bedding on it, than in the common bedstead divested of all its load. Other conveniences are also to be found in it. Having no hiding places for bugs, they cannot lie concealed in it, as no screws are employed in its construction.

"To the well it is equally a luxury and a means of preserving health, which no one will voluntarily relinquish after having experienced its pleasant and salutary effects."

From the Boston Daily Advertiser.

"The improvement in this Bedstead consists in a mode of straining the sacking in such a manner, as to dispense with the use of screws, and as to make the bedstead more firm, and the sacking much more tight, than it is possible to make it in the common mode of construction. It is also less likely to get out of repair, than those in common use, and is so simple that it may be taken down, and put up, and strained to its greatest tension, in a very few moments. We saw one of them taken entirely to pieces, put up again, and perfectly strained by two persons, in less than two minutes. It is easily taken down or put up by a single person.—They are made in a very neat style of workmanship, and are susceptible of any degree of ornament."

Boston, June 21. 4t

NORTHAMPTON, MANSION HOUSE.

THIS splendid establishment is now open for the reception of company. No expense has been spared in its decoration, or in the elegance of the furnature, to render it one of most agreeable retreats in the country. The house stands on an eminence, a few rods from the Court House, Churches and Post Office, and contains about sixty spacious rooms, all of which are airy and pleasant, affording agreeable views from the windows. On the top is erected an Observatory, which commands a distinct view of the villages of Northampton, Hatfield, Hadley and Amherst; and of the whole valley of the Connecticut for many miles in extent; together with Mount Holyoke and the Hampshire and Hampden Canal with its basin. For beauty in its location, combined with elegance and convenience in the edifice, the Mansion House may challenge a comparison with any establishment of the kind in the united States.

There are in the house a number of rooms, and suits of rooms, fitted up expressly for families; where they may enjoy the seclusion of a private abode, with every elegance calculated to administer to their comfort.—Families from the cities desirous of spending a few weeks or months in the country, and gentlemen travelling for health, pleasure or business, will always find it a quiet and pleasant house.

The public table shall not be excelled by any in the country, and select parties, and families, will be accomdated with elegant apartments, at any hour, and their tables served in the best style.

The Wines and Liquors will be of the greatest variety and best quality.

The attendants and servants have all been selected from the cities with extreme care, and it is hoped from their proficiency and experience, that all who may honor the Mansion House with their patronage will be gratified by their most assiduous endeavors to please. The Proprietors pledge their most devoted personal efforts to contribute to the comfort and enjoyment of guests, and flatter themselves, by a strict attention to the various duties of so entensive an establishment, to give entire satisfaction to their patrons.

Horses and Carraiges, with careful drivers, will be provided for those who may desire them.

☞ Among other advantages which the Mansion House possesses in its locality, is its vicinity to the farfamed summit of Holyoke—to Amherst College—to the Round Hill and Mount Pleasant Schools—to the Lead Mine at Sauthampton, and to the many pleasant villages within an hour's ride.

July 19. 3t.

VALUABLE BOOKS.

AT the office of the Christian Register, may be obtained the following valuable books.

Rammohun Roy's Works;
Campbell's Gospels;
do. Lectures on systematic Theology;
Paley's Works;
Noyes' Book of Job;
Milton's Treatise on Christian Doctrine;
Milton's Prose Works;
Orton's Exposition;
Shackford's Connexions;
Wakefield's New Testament;
Sparks' Theological Tracts;
Dabney's, Brook's and Sewall's Prayers;
Millard's True Messiah Exalted

ERRORS IN EDUCATION.

A DISCOURSE delivered at the Anniversary of the *Derby Academy* in Hingham, May 21, 1828. By Convers Francis, Minister of the Congregational Church in Watertown. Just published by BOWLES & DEARBORN, 72, Washington-st.

July 12. 3t.

LIBERAL PREACHER—No. 1. Vol. II

JUST published by *Bowles & Dearborn*, 72 Washington st. the LIBERAL PREACHER, for July. Sermon by Rev. John Pierpont.

July 12. 3t.

NEW BOOKS FOR YOUTH.

MUNROE & FRANCIS, corner of Washington and Water-street, have just published, "*The Eskdale Herd-Boy*," a Scottish Tale, for the instruction and amusement of youth; By *Mrs. Blackford*, the author of the Scottish Orphans.

The author has endeavored, in relating the adventures of *John Telfer*, the Eskdale Herd-Boy, to impress on the minds of her young readers, the permanent advantages of early integrity and gratitude. In the short and unfortunate life of *William Martin*, she has attempted to show the duty that is incumbent on all young people to subdue that disobedient and self-willed temper, which may otherwise undermine, not only their own comfort and happiness, but those of their parents and friends, of all whom they love, and of all to whom they are dear. The character of *Helen* is meant to illustrate the inestimable value that a dutiful daughter may be of, both to father and mother.

UNITARIAN ADVOCATE.

THIS day published, by Bowles & Dearborn, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall*. Vol. 2. No. 1. for July 1828.

CONTENTS.

Miscellany. Some Errors respecting the Method of Pardon. A Painful Dilemma. Seriousness in Religion. A Fallacy Exposed. Poetry. The Disobedient Inexcusable. A Letter on Some Orthodox Assertions. Family Devotion. Selections from the Scriptures. Mr. Francis' Discourse. Sonnet. Biblical Illustrutions. Obituary.

July 12 8t

JOTHAM ANDERSON.

JUST published, at this Office, and for sale by the Booksellers generally, "The Recollections of Jotham Anderson, *Second Edition*, with other pieces of a similar character."

The following is the Author's Advertisement to the Second Edition.

ADVERTISEMENT.

The *Recollections* were originally printed in the Christian Register, and were re-published in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the Christian Visitant. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it. HENRY WARE, Jr.

May 1828.

ANNOTATIONS ON THE NEW-TESTAMENT.

THIS day published, and may be had at the Bookstore of N. S. Simpkins, & Co. 79, Court-street, (corner of Brattle street) ANNOTATIONS on the NEW-TESTAMENT—compiled from the most approved critical authorities for popular use,—by *J. P. Dabney*. Price 8 cents per number. *June* 28.

PETER PARLEY IN EUROPE.

JUST published, THE TALES OF PETER PARLEY ABOUT EUROPE, with 60 Engravings.

☞ This Work is on the plan of Peter Parley's Tales of America, and is esteemed still more entertaining and useful. S. G. GOODRICH,

July 5. 6t 141, Washington-st.

UMBRELLA AND PARASOL ESTABLISHMENT.

JOHN LILLEY, No. 79, Market street, corner of Market and Court streets, has lately enlarged his Manufactory, and has now on hand and offers at Wholesale and Retail, at his wareroom, on the most reasonable terms, the largest assortment of articles in his line, to be found in New-England, viz.

Umbrellas of superior large size, Green, Blue, and Brown, made of Italian, French and China silk.
Do. small size do. do.
Do. with plated sticks, and Ivory mounted.
Do. Cane Handles, a neat and light article for Summer.
Do. low priced Silk.
Do. large and small size, Gingham, superior quality.
Do. 24, 26 and 28 inch Gingham, with Whalebone sticks, suited for country trade.
Do. Oil Linen, 25, 26, 27, 28 and 30 inch do
Parasols, Green and rich borders, starr fringes, Ivory and plated handles, &c.
Do. Brown do. white fringes.
Do. do. do. brown do.
Do. do. cane colored handles.
Do. do. black sticks, with white fringes.
Do. do. brown fringe.

Also, just received, a complete assortment of green, and brown silk and silk Fringes. A general assortment of walking canes. White and green Oiled Linen.

☞ Whalebone for stays, constantly on hand, and cut to any pattern. ep3m May 24.

CAUTION.

THE public are cautioned against a Counterfeiter who is travelling in the country, imposing on the public a Medicine in imitation of *Gordak's Physical Drops*, which he offers as the genuine, though it is an entire imposition. The said man is a foreigner, quite short, and pock-marked—and has offered the Medicine at a less price than the genuine is sold for.

Those who have been already imposed on, are cautioned against vending the same.

The genuine may be had at wholesale, by appointment, of the sole agent, JOHN MARSH, No. 96 and 98 State-street, and at retail by most of the apotheeries in the city, and generally at the country stores throughout the New-England States.

June 14. WILLIAM GORDAK.

CHARTS, NAUTICAL BOOKS, &c.

JUST received a complete assortment of *Charts*, general and particular of the whole world. Also, Blunt's Coast Pilot—Shipmaster's Assistant—Expeditious Measurer—Nautical Almanacks, for 1828, '29 and '30—Bowditch's Navigator—Ward's Lunar Tables, &c. &c. On hand Log Books—Cargo Books—Seaman's Journals—Log Paper—Log Slates—Portable Desks and Seaman's Stationary and Cutlery of every description which will be sold at unusual low prices at the sign of the Large Leger, No. 96 & 98, State-st.—by JOHN MARSH. April 26.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS.—*Ninth Edition.*

THOMAS WELLS at No. 92 Hanover Street, Boston, has just published A Selection of Hymns and Psalms for Social and Private Worship. Ninth Edition. (Royal 18mo. size.)

In offering this edition, together with a supply of the recent stereotype edition, the *Publisher* is enabled to gratify the wishes of those who call for handsome copies on Paper and type of a size larger than the stereotype edition; as well as those to whom the neatness of the stereotype copy is acceptable. July 26.

FAITHFUL LITTLE GIRL.

MUNROE & FRANCIS have recently published, two new and interesting books for Juvenile Readers, namely,

The Faithful Little Girl; an original tale.

Eugene and Lolotte, or the young French Emigrants; a tale from Madam de Genlis, translated by a lady of Philadelphia.

MUNROE & FRANCIS have an extensive collection of Books for Juvenile Libraries, which they are constantly replenishing with the various publications of the Day. 3t. July 12.